

Jan 24 1827

ZION'S

PUBLISHED BY SOLOMON SIAS, FOR THE NEW ENGLAND

Vol. V.

BOSTON

ZION'S HERALD.

CONFERENCE PRESS—CONGRESS STREET.

T. ASHLEY, PRINTER.

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One Dollar and Fifty Cents a year—One half payable the first of January, the other the first of July.
No subscription received for less than half a year.
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ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

THE ANCIENT WAY OF HOLINESS.

MR. EDITOR.—There is much said in this our day with regard to sanctification, holiness, or Christian perfection. I do not know that there are any, professing experimental religion, who deny that this blessing must be obtained before the soul can enter the kingdom of immortal glory. But the question appears to be, whether it is the privilege of Christians to be made perfect in love in this life. I was brought up, and educated by, strictly pious, Congregational parents; who taught me the Assembly's Catechism when I was but a child, and taught to believe that catechism as containing the faith of the church to which they belonged. I remember one question they used to ask me, "What is sanctification?" I was taught to answer, "Sanctification is the work of God's Spirit, whereby we are renewed, in the whole man, after the image of God." &c. The next question was, "What are the benefits which, in this life, do either accompany or flow from justification, adoption, and sanctification?" The answer was, "The benefits which, in this life, do either accompany or flow from justification, adoption, and sanctification, are an assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein unto the end." I have altered my opinion but very little, on the doctrine of sanctification from what I was taught by my pious parents, when a child. I think that to be renewed, in the whole man, after the image of God, is as high a degree of Christian perfection as is contained for either by the Bible or the Methodist church. And that this may be enjoyed in this life, the Congregational church declare, by stating the benefits which in this life flow from it: for surely they never meant to teach that benefits could, in this life, be obtained in any other way.

I rejoice much in the blessed benefits which I was early taught to believe were enjoyed by those who are purifiers of sanctifying love. The first is an assurance of God's love; which must exclude all uncertainty as to having passed from death to life, and dispel from the mind every gloomy doubt, and tormenting fear; for where there reign there can be no assurance. The second is peace of conscience, which excludes all condemnation, and implies that the sanctified Christian possesses a conscience void of offence towards God and man, and proves the blessedness of the declaration of St. Paul to the Romans, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." The third is joy in the Holy Ghost, which must imply the inward witness of the Holy Ghost, inspiring pure and spiritual joy in the heart. The fourth is, increase of peace, which shows that after the Christian is wholly sanctified, he may continue to grow in grace and increase in the knowledge of God. The fifth, and perseverance therein unto the end. This is not a perseverance in backsliding from God; in sinning and transgressing the holy law of God; in doubts, fears, and condemnation; but perseverance in assurance of God's love, in peace of conscience, in joy in the Holy Ghost, and in an increase of grace. If the Assembly of Divines meant to be understood, final, invincible, or unconditional perseverance, then I confess they have rated Christian perfection higher than what I can subscribe to; but if they meant to hold it forth as the privilege of Christians to persevere in holiness to the very end, I can cheerfully give my hand and my heart to strive to go to heaven in this ancient way of holiness.

A FRIEND TO THE CAUSE OF GOD.

FOR ZION'S HERALD.

THE PIOUS PHYSICIAN.

MR. EDITOR.—A few weeks since, I saw in Zion's Herald some remarks which were made relative to the necessity and importance of vital piety in physicians. With the truth of these remarks my mind was more impressed than it had been before; though I had long thought religion in a physician very necessary. Not long after this, a prevailing fever entered the town of a certain in a neighborhood in my circuit and confined a number of individuals on beds of languishing and pain. Several physicians were called in to visit the afflicted. Only two of them, however, did I see with their patients; but how great the contrast between them. One was, I should judge, from what I saw, a good natured man of the world, but said little about a preparation for eternity, and seemed to have his religion at heart; the body was all his concern.—The other, with whom I was more personally acquainted, was a deeply pious man in heart and in life. Being in the neighborhood at the same time, he invited me to go and see some of his patients for the purpose of conversing with them on the concerns of their souls' salvation. I accordingly complied with his request. We passed to the house where four or five were sick with the fever, and all in one room. On entering the house they all appeared to be glad to see us. The physician passed round to them one by one, endeavoring by the pulse and other signs to learn the state of the disease of the body, then requested me to converse with them on the disease of the soul, with which I readily complied. While conversing with one at my right, another at my left I heard saying, "doctor, have you brought those tracts?" referring to some he had the day before promised to fetch at this time. A strange question, thought I, to ask a physician; but he took his hat and from that a number of tracts suited to their different cases, and while distributing, gave directions how they should read them. The nurse, as well as himself informed me, that after talking care for the body, he spent some time in conversing with, and praying for them, as he visited them from time to time. We then spent a few moments in addressing the throne of grace in the name of Jesus Christ, and departed. Many interesting anecdotes might be related of this physician, of the above nature, manifesting

his deep concern for the soul as well as the body;—but I forbear at present. O, thought I, if all physicians were thus pious and faithful, how much good they might do in the world. While they administered to the necessities of the body, they might be instrumental in alarming the careless and secure, point the mourner to the Lamb of God who taketh away the sins of the world, and console the dying saint with the promises of eternal life in heaven. May the Lord raise up more of this kind of laborers to work in his vineyard, and his name shall be praised more generally by the sick and dying. C. D. C.

FOR ZION'S HERALD.

ESSAY, No. I.

One of the most exalted and dignified exercises in which a Christian can be employed, is private, or closet prayer.

Not that a holy man may not, on many occasions, draw very near to God in his prayers of a public nature; but in private, he is most sure to feel no embarrassment or load upon his spirit. He there draws fearlessly, and very affectionately near to his God; and discloses at once, all his heart and wishes; what he is as a dependant and believer: he is cordially accepted and embraced in the spirit, and commended and encouraged. His pleasure is great, his spirit is pure, his faith is strong, and his charity is enlarged, and he longs for the salvation and happiness of all the world. On the other side, with respect to the Almighty, nothing is hid from his understanding, that would increase his joys of holiness, excite him to duty, or save him from evil. As Aaron was anciently indulged to go into the holy of holies, and as Moses was privileged to talk face to face with God, so does the humble and devout Christian in his closet, have rational and deep communion with the same great I AM. Very different from this is the state and comfort of those formal and worldly professors of religion, who now and then engage partially in the Christian calling of addressing the throne of grace: they have no warmth in any of their slow attempts to be good and get good. Their divided and unsanctified hearts keep them at a distance from God: they are not inward court worshippers; nor will they ever be, till they shall make the Almighty their chief portion and his power their security; and holiness their love. The portions and enjoyments of the righteous are, therefore, of a very different class and nature. I shall not own that I am an enthusiast, though I may so appear to be. I will, however, confess, that I indulge more religious warmth in my heart, than I do idle, philosophical notions in my head. I have done holding converse with the god of this world, and he may have full leave to desert from seeking my attention. I am not now deceived, or in the dark with regard to the knowledge of my resolutions and enjoyments. I take the liberty to say, though I may offend by this speech, I have repeatedly been permitted to enter into the holy of holies, and have had sweet and lasting communion with God. O what a favor; so great and merciful for a poor worm to enjoy! What altogether inexpressible condescension in God to stoop so low as to receive the prayers and desires of a needy sinner!

What I repeat here, I am not a stranger to near intercourse with God; I know the enjoyment of that love which casts out all fear: that satisfaction in enjoyment that gives ease and contentment; that trust in God's wisdom, power, and grace, and faithfulness, that forms courage and makes a present heaven. How glorious! how pre-eminent the standing of every real Christian, above infidels and unbelievers. Mistake me not. I do not despise the rational use of this world: that is not my God, it serves me, but religion dignifies and blesses me. The earth is a servant, religion is wisdom, and love, and faith; and God my glorious Master.

FOR ZION'S HERALD.

ESSAY, No. II.

How mean and very grovelling are the highest contemplations of infidel writers. "There is no God, no supreme Ruler."

To deny that all momentous truth, discovers a great want of life in the faculty of rational perception, which nothing but divine grace can supply. That the mental powers of learned infidels exerted to the utmost by themselves, fall short of discovering that there is a God, is evidently perceived by their flattering assertions that "nature is God." How soul-supporting is the power of faith! Faith comes by hearing and reading the word of God, and infidelity by doubting of its truth.—Hath nature eyes to see or faculties to order and give force. A good man has discernment and understanding and a measure of ingenuity and power, and ought to have been considered more worthy to be called a god, than what impiously bears that name by infidels. How deeply ennobling and purifying to the spirit of man, is the serious belief of the everlasting existence of a Divine Being; and how conciliatory and justifying to the understanding of the pious man is the confession of the truth of God's word; and also, how convicting, reproving, and tormenting to the conscience of the daring and wilful sinner, is the force of the spirit of the doctrines of the gospel of Christ. Shall the righteous be ever destitute of favor? He must; he will be, if there is no God, for then there would be no distinction to be made with respect to character: all men would stand upon a natural level: natural rights, and not moral, would be standards of discrimination; and duplicity and base cunning, the mean rivals of truth and honesty. Shall smiling truth and righteousness fail in the earth to be no more? Nay, though Satan and his faithful adherents rejoice for a while in their delusions, Christ will at last arise in power, and reward the good, and rebuke and punish the wicked.

MISCELLANY.

DR. CLARKE'S DESCENT INTO THE MINES OF PERSBERG.

The author's visit to these mines was made after he had personally inspected many of the principal works of the same nature in other countries, and especially in his own. For the last ten years of his life, he had been much in the habit of seeing similar works: it is not, therefore, owing to any surprise at the novelty of the scene before him, that he has now to mention the astonishment he felt when he arrived at the mouth of one of the great Persberg mines; but he is fully prepared to say of it, and with truth, there is nothing like it in all that he has beheld elsewhere. For grandeur of effect, filling the mind of the spectator with a degree of wonder which amounts to awe, there is no place where human labor is exhibited under circumstances so tremendously striking.

As we drew near the wide and open abyss, a vast and sudden prospect of yawning caverns, and of prodigious machinery, prepared us for the descent. We approached the edge of the dreadful gulf whence the ore is raised and ventured to look down, standing upon the verge of a sort of platform, constructed over it in such a manner, as to command a view into the great opening, as far as the eye could reach amidst its gloomy depths; for to the sight it is bottomless. Immense buckets suspended by rattling chains, were

seen to him, "Doctor, never made a man happy, though in itself of no use to you do not envy me my happiness, for it is a possession of my religion, for it makes me happy." This said the Doctor to me, "I soon took my leave, and as I ruminated on what had passed between us, I felt a sensible and amiable female, and resolved, as far as possible, to divest myself of prejudice, and to see if I could find any in the New Testament, and see if I could find any therein that would lay a rational being under the necessity of believing it to be the truth. I did so, before I had half finished my task, I firmly believed Jesus to be the extraordinary personage he is therein represented to be. This extraordinary personage, I now acknowledged to be my Master, and resolved to do every thing in my power to please him. The spring was now considerably advanced, but I had, with great care, preserved some apples, and having noticed in my reading that Jesus was fond of them, I filled my pockets with apples, and went into the streets in search of children, to whom I gave my apples, stroking their heads and speaking kindly to them, because my Master was fond of children. Having done this, I returned home, and as I drew near my dwelling, I had such a mental view of Jesus as astonished me. I reached my dwelling and entered it, but soon lost sight of all terrestrial objects; all my physical powers were suspended; I sank to the floor more helpless than a new born babe; my mental view increased, but it was not possible for me to describe the glory of him I now knew to be the true God, and eternal life; nay yet the terror and delight I felt."

In this state the Doctor lay a long time, and then broke out into loud praise to God his Redeemer.—This alarmed the villagers, who ran to see what the matter was, when to their astonishment they saw the philosopher and infidel prostrate on the floor, shouting the praises of God his Saviour!

After an absence of two years I returned to Pennsylvania, and passing through Middletown, called to see my old friend. He was still a firm believer and practical Christian. We had much agreeable conversation, and parted in much affection. In the course of our conversation he said to me with tears, I see, my brother, we generally in the morning of life, lay a foundation for much happiness or misery—my old infidel ideas are like flies lighting on my face; I brush them off, but they soon return. How long this will last I know not, but one thing I know—My Redeemer lives, and lives in my poor heart. T. WARE.

SUNDAY IN EUROPE.

The manner of keeping the sabbath has interested me much. In England and Ireland it is much better kept than on the continent. Every body knows what is done in London. I will therefore speak only of Dublin. In that city, though the churches were full at twelve o'clock, the alleys were full at two. On no other day were the streets of that fine capital so crowded and so gay. A large portion of the shops, though not those of the Protestants, were open immediately after divine service. Perhaps you will be curious to know how the sabbath is kept in the metropolis of a populous kingdom, and the seat of a celebrated university, the style of preaching is not something far beyond what we of the west can have a notion of. It was far, very far below that to which we were accustomed in Boston. I wandered from high to low, from the venerable cathedral of St. Patrick's to the Denmark street chapel of the miserable Catholics, and sought out those that were most commended; but I heard only two tolerable preachers. One was a clergyman of the establishment, simple, earnest, polished;—the other a Wesleyan Methodist, whose audience was principally composed of poor sailors; and he poured forth his piety in so warm and logical an appeal to their understandings and their consciences, and then setting the tune himself, he almost made me a Wesleyan Methodist too. But from the numerous other preachers whom I followed, I heard tame and rapid performances, words without thought, and form without religion.—U. S. Lit. Gaz.

THE JEWS' NEW YEAR.

The Jews believe that God created the world in September, or Tisri—that at the revolution of the same time yearly, he sitteth in judgment, and takes reckoning of every man's life and pronounces sentence accordingly. The morning of the new year is proclaimed by the sound of the trumpet of ram's horn to warn them that they may think of their sins. The day before they rise sooner in the morning and pray.—When they have done in the Synagogue, they go to the graves, testifying that if God does not pardon them, they are like to the dead, and praying, that for the good works of the saints, He will pity them, and there they give large sums in alms. After noon they shave, adorn, and bathe themselves, that they may be pure, the next day, and in the water they make confession of their sins. The feast day begins with a cup of wine and New Year's salutations; and on their tables is a ram's head, in remembrance of "that ram which was offered in Isaac's stead;" and for this are the trumpets of ram's horns. Fish they eat to signify the multiplication of their good works; they eat sweet fruits of all sorts, and make themselves merry, as assured of forgiveness of their sins; and after meat they resort to some bridge to hurl their sins into the water; as it is written, "He shall cast all our sins into the bottom of the sea." From this day to the tenth day, is a time of penance or Lent.—Pursh's Pilgrimage.

SACRED RELICS.

The subject of sacred relics is inexhaustible. Spalatin, the celebrated secretary of Frederic, Elector of Saxony, drew up a curious catalogue of sacred relics preserved in the principal church of Wittenburg. It contained the enormous number of nineteen thousand three hundred and seventy-four. Previously to the more correct ideas of religion which he received from Luther, the Elector was a great collector of these relics.

But the relics in the churches of Halle were still more curious. These precious specimens of superstition are of very high antiquity. In the year 359, the Emperor Constantine caused the remains of St. Andrew and St. Luke to be removed to the temple of the Twelve Apostles at Constantinople, from which precedent the search for saints and martyrs, whose bodies were supposed to possess extraordinary virtues, became general. The wonder seems to be how a sufficient number could be procured, to serve even a piecemeal for so many aged and churches; but this apparent difficulty is solved by father John Fervand, who asserted that "God has pleased to multiply and re-produce them for the devotion of the faithful." A specimen of a few may afford the reader some data by which to ascertain whether the probability is that they were multiplied by divine omnipotence, or by human credulity.

"The rod of Moses with which he performed his miracles. A feather of the angel Gabriel. A finger of a church."

to him, "Doctor, never made a man happy, though in itself of no use to you do not envy me my happiness, for it is a possession of my religion, for it makes me happy." This said the Doctor to me, "I soon took my leave, and as I ruminated on what had passed between us, I felt a sensible and amiable female, and resolved, as far as possible, to divest myself of prejudice, and to see if I could find any in the New Testament, and see if I could find any therein that would lay a rational being under the necessity of believing it to be the truth. I did so, before I had half finished my task, I firmly believed Jesus to be the extraordinary personage he is therein represented to be. This extraordinary personage, I now acknowledged to be my Master, and resolved to do every thing in my power to please him. The spring was now considerably advanced, but I had, with great care, preserved some apples, and having noticed in my reading that Jesus was fond of them, I filled my pockets with apples, and went into the streets in search of children, to whom I gave my apples, stroking their heads and speaking kindly to them, because my Master was fond of children. Having done this, I returned home, and as I drew near my dwelling, I had such a mental view of Jesus as astonished me. I reached my dwelling and entered it, but soon lost sight of all terrestrial objects; all my physical powers were suspended; I sank to the floor more helpless than a new born babe; my mental view increased, but it was not possible for me to describe the glory of him I now knew to be the true God, and eternal life; nay yet the terror and delight I felt."

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THE GLACIERS OF THE ALPS.

Glaciers have been most inaccurately termed mountains of ice. They are on the contrary more properly valleys of ice. They are uniformly found in the deep valleys or ravines between the mountains—and in the deep hollow cliffs in the sides of the mountains themselves. They have been obviously formed by the immense avalanches of snow which fall in spring and summer, from the precipices and sides of the bordering mountains, into the ravines below. The percolation of the melted water through the snow, which is again frozen in that state, renders it an entire mass of ice. As the enormous heaps which fall are not nearly melted before the close of summer, and the winter's snow still increases the mass; which the avalanches of the succeeding summer again continue to augment; it is not wonderful that in the course of ages, the enormous valleys of ice, we now behold, many of which are six or seven leagues in length, and of unknown and incalculable depth, (which, however, in some places, has been ascertained by the barometre, to be upwards of three thousand feet,) should have been accumulated. The surface of the glaciers of the Alps, from the Tyrol to Mont Blanc, is now computed to exceed twelve hundred square miles. As the declivities of these valleys or ravines, which the glaciers occupy, is always rapid, their lower extremity pressed onward by the enormous weight of ice above, has always a tendency to descend lower and lower into the larger valley or plain, in which the ravine terminates. But in proportion as the glacier advances to lower and warmer regions, the dissolution of ice becomes more rapid; consequently, during hot summers, and often even during those winters in which the fall of snow has been trifling, they are frequently known to recede—that is, the ice is dissolved faster than it is pushed forward. In several years, on the contrary, their progress is alarmingly rapid. In winter, while they are bound by frost, they are of course quite stationary—and the stream of water which in summer flows from their base, is then either completely stopped, or dwindled to a very small rivulet.

PRISON DISCIPLINE.

The Chaplain of Auburn prison, in a communication to the Editor of the Christian Advocate, says of the convicts: "They are prohibited the use of all ardent spirits and tobacco; and the confirmed drunkard, it has been found invariably, has never suffered in health from that cause, but almost uniformly, the health of such has been improved. They appear very uneasy, and somewhat lost, for a few days, and with rather poor appetites; after which they eat heartily and improve in health and appearance. Being deprived of tobacco occasions much more suffering to those who have been in the habit of using it, than the loss of ardent spirits to the drunkard. There are many here who have been confined for years, that would gladly exchange half their rations of food for a moderate allowance of tobacco, yet the want of it rarely affects their health or appetites. Almost every movement in this institution is directed by system, and tends to seriousness and humility. Silence, solemnity, and order, pervade every business, and department. No profane language or profane language is ever used by any officer in or about the prison."

After stating that each convict is furnished with a Bible, and that some have become very happily acquainted with its convincing and converting power, the writer adds: "Here they give proof that ignorance and intemperance are the two great sources of crime. The crimes of the young can mostly be traced to the former, while the latter rarely fails to have had a great agency in the crimes of the older convicts, among whom there is a certain class, of good talents and education, who have been in respectable life, but have fallen into habits of intemperance, and thence to crime, by reason of loss of property and other domestic misfortunes."

...reconstruction of feeling from

and others are waiting on us. Pray for this part of this is but a drop before a sweep before it is deluged, spread from sea to sea, and of the earth.

VILVUS-STOCKING.
V. Y. Jan. 4, 1827.

CIRCUIT, VT.

PUBLISHER OF ZION'S HERALD.
y sensible that while Paul water, God must give the laborers on Chelsea circuit. I desire to acknowledge we gain, or spend our strength on to hope that more than circuit, within five months with unto life, and upwards of ten restored to the Divine and commenced in Corinth converted; the church is prospect is still interesting. on our circuit, has with e grace in the conversion of this place is peculiarly inter- tion of males are subjects in revivals. A society has re than thirty members, heads of families. The work congregations are large, in towns seems to be uniting in tom is a peaceful kingdom, have been peace. Heavenly the friends of Jesus. The is progressed somewhat like out 1739, eight or ten per- in London, who were per- reaching of the word; they time time with them in prayer ce from the wrath to comp- here. After preaching, we se who appeared to be awak- tion; on some occasions up, ve remained after the ser- mon, to whom we have address- ed for whom we have offered

revival as it has sometimes that its subjects could attend rather prepared us for every this revival has been free from any gestures; it has made number of happy families and the Lord carry on his good

k that till lately nothing very ed in Chelsea. Our watch- ere attended in this town, have e professors, alarming back- the attention of sinners. Our ing that we shall see the work In taking a view of what he circuit, we have reason to ourage. We remain yours,
MAS C. PIERCE.
EKLIAH S. RAMSDALL.
1827.

BURY, N. Y.

is still considerably prosper- this circuit. We cannot tell ive revivals as have lately in- of our widely extended, and still we can say that we have refreshing from the presence scores of precious souls have price of darkness and we- of our Lord Jesus Christ. I how many, but should think, ne months past, we have re- red persons into the societies ork is still gradually progres- prospects are encouraging;— short intervals between, the angels in heaven, have fresh the conversion of sinners.— best! Amen.

JENJAMIN WILLIAMS.

FOR ZION'S HERALD.

CIRCUIT, VT.

has become a custom to inform the Herald, of the may be thought strange, that tion of the country, should commencement of another year e to the stock by which the are enriched. But such has labors, and the inconveniences who can stay but one night in a four weeks, we have had no necessary duties of the church- by the snow, so that I cannot nents. I feel it my indispens- ds of Zion know what the Lord

round the circuit we find ma- us, and some things that we found scattered around among ent brethren whose faces were Mount Zion. These were as unto us. Many of them have heat of the day; and, when Ja- no sacrifice too great for them to arise. We found that many to low as to religion; difficul- ind had crept in among them, e painful necessity of expelling arch, and of the dismissal of a trial. But in the midst of these ave had cause for joy; though and extensive reformation, yet r of small revivals, which have church in adding to her graces rs. Our reformation have been we have been enabled to gather general into the church, so that ould not pick it up. Although en small and not as popular and some reformation have been, benefit the church has deriv- at.

professed to experience a change parts of the circuit since we com- ceived about forty into society; ceptions, have not united with any re think that we have received all our labors, should it appor- accomplished but the saving of we are confident that this is not that the church has experienced rk of grace. Many of her mem- quickened; several have prop- erfect love, and by their conver- evidence to all around, who are their professions. Holiness is all and by night; they have found- ing the eye single to the glory of ence is, their whole body is full not all, but blessed be God, even circuit, think that the Lord has our souls are happy in God, ed to cry HOLINESS all round the hills and valleys shall echo with the God, the inhabitants of the rock the tops of these mountains, glory

I feel the love of God flowing think I never felt more of heaven

than I have for a short time past. It is sweeter than life; it is stronger than death. I find it to be pleasant to serve God; yea, it is pleasant to climb the mountain and to face the storms. It is pleasant to bear the cross. I have found true, by experience, the saying of the Saviour, "My yoke is easy and my burden is light."

GEORGE PUTNAM.
Barre, Vt. Jan. 2, 1827.

FOR ZION'S HERALD.

GILMANTON, N. H.

I would just say, I feel greatly encouraged in the work of God. Though we have occasion to mourn the indifference of some professors of religion; yet God has been pleased within a few months to grant us some indications of mercy. Our congregation is large to what it was a few months ago;—nearly double the usual number attend in pleasant weather. Our meetings are scattered, which renders it inconvenient to assemble together; yet a large degree of interest is manifested for the salvation of souls. Quite a number of happy converts, of late, have been brought to sing the Lord's song. The number under conviction is considerable: One evening, particular, four were brought to rejoice in the Lord. The meetings are often solemn and spiritual. The prospect is still encouraging. We are praying and expecting greater things than these. It is the Lord's doing and it is gloriously marvellous in our eyes. I feel that there has been considerable attention in Mr. L—r's society, one of the Congregational churches in this town. For some time there has been a number serious, and several have obtained a hope in Christ. Notwithstanding there are many things for the trial of the faith of God's people, yet probable there has not been a more encouraging prospect in general in this town for some years. We rejoice, but not without trembling, lest we should not be found what we ought to be, and as the Lord passes through our circles he should see some unclean thing and turn away. Therefore our prayer is, O Lord, spare thine heritage still, and, in deserved wrath, remember mercy. O Lord, thou King Immanuel, till the nations of the earth shall learn righteousness, and great grace shall be the people of the Most High.

I travel a number of miles on foot about every day, and hold one or more meetings every day in the week. I have to put all the harness in the field of battle, fighting on the side of the Captain of our salvation. If the saints only do honor to their light and privileges, they do not the world will feel a mighty shock through their feeble instrumentality, and what we have seen will be no more than the dawn of day to the brightness of the noontide glory. We will pray for each other till we meet in the heavens above.

SAMUEL KELLEY.

Gilmanton, N. H. Jan. 8, 1827.

A gentleman at the west writes us, that there is an interesting revival at Warsaw, Genesee co. the subjects of which are considerably numerous; and another at Wayne, Steuben co.—*Western Recorder*.

The following communication is from a gentleman of high respectability; and one whose statements we have no hesitation in saying should be received with full confidence. It is dated at Potsdam, St. Lawrence co. N. Y.

"A most powerful work of divine grace is now in progress in this town and Stockholm, such as we have never before witnessed, or heard of. In Stockholm, the first open acknowledgment of conviction was on Saturday last; on Saturday night the first hope was expressed; and by Monday noon, more than 30 were rejoicing; and all this in a scattered neighborhood of farmers."

In what an eventful period do we live! Thirty persons in so short a time, in the midst of a scattered population! This may seem strange to those who would have every thing gradual, secret, and still. But after all the Lord will work as he pleases; and nothing is too hard for Him.—16.

New Milford, Conn.—A letter to the Editor of the Christian Secretary, from the Rev. S. Ambler, one of the Missionaries of the Baptist Convention of Connecticut, states, that a religious attention has begun at New Milford. Mr. Ambler preached there the third Sabbath in December, and he believed that six at least had become the subjects of sovereign grace, and others were slain by the law. At Bridgewater, and at Ellsworth, also, appearances were pleasing.—*Christian Watchman*.

Vernon, East Windsor, Wapping, and Manchester, Conn.—In a letter from the Rev. Russell Jennings to the same Editor, Mr. J. states that the happy influence of grace continues to be displayed in Vernon, and that himself and brother Bently are happily called to travel and preach from place to place. In the several towns of East Windsor, Wapping, and Manchester, there are evident manifestations of divine power in the awakening of sinners.

In Colebrook, also, a pleasing attention has commenced.—16.

A letter to the editor, dated Jan. 1st, states that a revival of religion has commenced in Rutland, Mass. The number of hopeful subjects of renewing grace, is about twenty. Nine have been propounded for admission into the church, and the work appears to be in a state of happy progress.—*N. H. Repository and Observer*.

From a correspondent in Lower Canada we learn that the revival, which has been noticed not long since, in Stansted and its vicinity, has had a remarkable progress. The number of converts is estimated to be from one hundred to one hundred and fifty.



WEDNESDAY, JANUARY 24, 1827.

THE PRAYER MEETING.

The heart, as it approaches one of these sanctuaries of social devotion, need not become like a stone towards surrounding objects, or disown all the tender relations and charities of life. Such an heart may inhabit the monastery or the nunnery; but there it will be found frozen by its separation from the warmth and sympathy of human tenderness. Religion so sweetly mingles in all the innocent enjoyments of life, that it is treason against true happiness to banish her to the solitary rock—or the lonely cell. All the generous feelings of our nature may find a friend and a promoter in the peaceful spirit of Christianity. Why is it, then, that custom is so vociferous against the admission of religion into social circles? Certainly, the heavenly stranger would add loveliness to the blooming party, and, as she moved, would scatter a fragrance through the splendid apartments. The mind would revert with pleasure to scenes which she had illuminated, and, for once, feel no bitter remembrance chasing away the image of departed joys. Happy are they who mingle religion in their pleasures until their pleasures become the pleasures of religion.

The public exercises of the Sabbath seem to demand more abstraction of feeling from the world than social

worship. A solemn joy should prevail on the bath, well becoming the eternal perfection whose day this is, and in accordance with the of a large assembly. The fact, that so many in as usually meet in public worship, have met to has an important meaning. Often on the re- history is it found that a less number, met in action, have changed the fate of nations—have ed dispensations, and committed their names to isable records.

A prayer meeting, although solemnity should a place, may borrow more from the relative Devotion here should enkindle devotion; the union should be drawn as closely together; respect, sentiments of esteem, and tenderness can unite them; private character should all its due effect; faith should strengthen weak should meet the encouragement of looks and kind solicitudes. To a social of such circumstances of union, the pleasant lightful associations of prayer become intense strong, united energy of supplication rolls object—as every mind is awakened to perception—as the reality of heavenly things before the eyes—as the thoughts of the heart too great for utterance, and the spirit of "who seeth in secret;"—will any one not satisfaction enough in such an employment person can rise from his knees, after such do his neighbor wrong! What person, relish unhallowed joys! The Christian understand why a little band of disciples, dwellings of men and sheltered in a cave a greater happiness than the proud palace embosomed.

MEMOIR OF DR. AIKIN

We have lately been presented with an enterprising bookseller in a neighbor, have found considerable satisfaction in its was written by the Doctor's daughter, specimen of that filial tenderness which serve the memory of a beloved parent. sprung from a literary family: his father, a professor in a dissenting seminary in ton, England, and his only sister was the Mrs. Barbauld, who has so much honored the productions of her classic pen. Dr. A. author of some note, but yet perhaps this may be read more profitably with a view to learn of literary society and advantages in England, accumulate new knowledge in established art- ences. The literary reader will find in this a very particular history of a man, who was an in- friend of the illustrious Howard, who assisted this philanthropist in passing his numerous works through press;—the reader will become acquainted with private character of a friend to Southey, to Mont- ery and many kindred poets. He died in 1822. This memoir will be of much use to physicians who wish to learn the difference of the circumstances attending medical men in this country and England.

The commissioners, appointed by the Massachusetts General Court last March to examine the subjects of prison discipline at Charlestown, have made an able report. The commissioners were the Hon. Stephen White, Hon. Sherman Leland, and Hon. Bradford Sumner. The mode of government recommended by these gentlemen is similar to that of Auburn, in the state of New York. In a preceding column we have given a short abstract of this report. We are happy indeed to find the appointment of a resident chaplain strenuously recommended in the report. When all our political men become so fully convinced of the efficacy of religion as to apply the means of grace with liberality to heal the disorders of society, we have reason to expect much good to result from such a course. Let full and affectionate religious teaching be given to the unhappy men confined for their crimes, and we have no doubt but any prison, with good police regulations, will become a school of virtuous reform.

THE SIGNS OF THE TIMES.

One of the most cheering as well as remarkable characteristics of the present dispensation of mercy, is the effect given to the means of grace. The same hand that sows is the hand that reaps. We take the liberty to lay before our readers extracts from two letters lately received, on the subject of the usefulness of a religious newspaper. While we do not wish to conceal the fact that such communications afford us encouragement in our arduous labors, we most heartily rejoice that similar encouragements belong to many other religious publications besides our own. The first extract is from a gentleman in the western part of the state of Connecticut; the other from a gentleman in Upper Canada.

"Having the last year sustained considerable losses in business, I have not been enabled to do as I could wish in regard to my payments for your valuable papers, and I had thought several times I would address you a letter and discontinue the benefit deriving from such an attachment of myself and little family to this welcome messenger of religious intelligence, that to be deprived of it would almost destroy my social library. I find it a most happy means to promote domestic comfort; many have been the times that my little family have listened with eager attention to hear the pious conversations of advanced Christians in different parts of the union and of the world, and these seasons of perusing the contents of the "HERALD" have had a most salutary effect to promote an increasing attention to family religion, and Christ's kingdom in general. Could every family realize the unspeakable benefit arising from such a publication (as I have done) they would not hesitate a moment in saying, 'give me the Herald, or some religious paper, cost what it may.'

With your indulgence I will take the Herald another year."

"Zion's Herald, under the blessing of God, has been the means of the conversion of one of my neighbors, Mr. C. D. who is now a zealous and useful member of our church. Such an instance of the benefit deriving from the circulation of a religious paper, should induce agents to be more diligent in obtaining subscribers among those that are not professors of religion. That the blessings of God may attend all the Heralds of salvation, is the prayer of yours, &c."

TO CORRESPONDENTS.

As reluctant as we are to relinquish any thing from so good a correspondent as "Presbyterian," we would suggest that his valuable piece of ancient history, with a little alteration in the introduction, would be an acceptable communication for a paper published in this city, devoted exclusively to the interests of the order of men to which it alludes.

ence, by Spain, rebels, and pledged to a complicated message, on answer to the by Earl Bathurst, Mr. Canning, observations, a tyro, by Sir Charles had not, in of interference with gal. Alluding to the ed them as of a character either an extraordinary people of that country Portugal, or an undeniable the Spanish Government, his speech by moving "that sent to his Majesty, thank- cious communication, and their Lordships entertained that by his Majesty's Government of Spain to a sense of his danger, of preventing a recourse to arms, time their Lordships were ready to ad- their cordial concurrence and support, the independence of Portugal, the oldest faithful ally of Great Britain."—The motion received with cheers; and Earl Bathurst was succeeded by Lord Holland, the Duke of Wellington, and the Marquis of Lansdown, all of whom warmly applauded the course pursued by the Ministers. Lord Holland and the Duke of Wellington both believed the prompt despatch of a body of troops to Portugal, would be the surest means of preventing a war. The motion was carried unanimously.

The Caledonian Mercury gives an account of the most awfully destructive storm of wind and snow that ever devastated the highlands of Perth and Inverness. The loss of human life is deplorable. It being a market day and the night succeeding, numbers of poor people from the country perished. Eleven bodies had been dug out of the snow. In some parts of the highlands the snow is drifted to the depth of 100 feet. The Caledonian stage, between Perth and Inverness, lay buried in snow.—Immense numbers of sheep had perished, and those which still survived, must soon perish for want of sustenance. The loss of shipping on the coast of Scotland was great; in one vessel twenty persons were lost, and in another, the captain and four men.

The enthusiasm of the French nation in the cause of Greece continues unabated. The ladies have started for the benefit of that country) their embroideries and paintings; one gentleman gave his whole library to be disposed of for their benefit. The records of the Greek committee from the 13th to the 24th of November amounted to 4,307l. 45s.

Invasion of Portugal.—It appears that the principal invasion of Portugal was made by a body of about 2000 Portuguese refugees, with arms, it is said, from the Spanish arsenals, joined by more or less Spaniards under the command of the Marquis of Chaves. They marched from Zamora, in Spain, upon Braganza, a town in the north western corner of Portugal. About 500 troops, stationed there, after a severe action, retired to the castle, and the town was pillaged by the invaders. The castle held out at the last accounts, and troops were marching to oppose the rebels. Little confidence appears to have been placed in the fidelity of the troops, and a considerable alarm was felt of the approach of the rebels at Oporto. The invasion is not apparently very formidable, and it probably be checked, unless great treachery should be disclosed in the Portuguese ranks, before the arrival of the British troops. The Spanish government stoutly denies any connivance in these measures, and is evident that it is in no condition to carry on a

OBITUARY.

FOR ZION'S HERALD.

at Duxbury, Mass. Nov. 22d, Mrs. POLLY wife of Capt. Joseph Prior, in the 45th year of age. Our deceased sister became a subject of dis- tance about seven years ago, united herself to the Methodist Episcopal Church, and has been a worthy loved member, walking worthy of her high vo- but death has summoned her away. She has a people of God, with whom she took sweet and her voice will no more be heard by them praising God, and telling the wonders of his But we trust she has gone to join the happy around the throne on high, to praise her God exalted strains. While in health, it was her joy to unite with the people of God, in the of the Most High; but she was deprived of privilege for some time before her death. ed of a lingering consumption, which confined some time from the house of God, yet in her ent she was uniformly resigned to the will of that religion which had given her joy and health, gave her support and comfort in sick- death. Her pain and distress at times was God was with her so that she could triumph over sufferings; she often said to her friends, that my life may be lengthened out, but I have patience to endure till my deliverer Prayer was heard, and her last hours were triumph.

hours before her death, while her friends were see her take her departure, it was observed she is almost gone." On hearing this, she with a loud voice, "Glory to God!" She en able to speak for some time before this. In a short time, in this happy frame, she died—without a sigh or groan; leaving an husband and eight children, to mourn

life she exemplified the Christian, and in as victorious. She has left an admonition and brethren to be also ready, and pre- et her in glory. For surely nothing but the Lord Jesus will enable a person to in the midst of suffering, and to part with all on earth to be with Christ in glory. Their ed up our loins," and be ready for the com- at. E. N. H. Nov. 1826.

FOR ZION'S HERALD.

MRS. ABIGAIL ADAMS.

Subject of this memoir was the wife of John Ad- ington, N. H. and mother of brother John Methodist preacher. She was born July 13, and was married to Mr. Adams in 1787. She man of industry, naturally of a pleasant dis- and maintained a moral character from her until she experienced religion. In 1809, Meth- teachers first visited that town, and, through instrumentality, a gracious work of God's Spirit witnessed among the people. It was then that she awakened to see herself lost without a Saviour, longer rest in her good works of morality and char- but continued to seek the good inheritance, till the winter of 1810, when she was led to give up all for Christ's sake; at which time her distress was very great, and for two or three days and nights she had to rest.

At this time she said to her son, "John, do pray for me, for I fear I shall surely go to hell. I have never one good thing in all my life." Here she was enabled to throw herself wholly on the mercy of God, and the merits of Christ, and shortly after, while in secret prayer, she found comfort to her soul, and could say with Isaiah, the prophet, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me." After this she came into the house to her family with a joyful countenance, and said to them that her duty was to watch and pray, and it would then be well with her. She knelt down and prayed. This was a happy moment to her children who had chosen the one thing needful. She preserved a praying life, but was afterwards subject to doubts and fears. Shortly before her death I visited her, found her soul happy in the God of her salvation, and desiring to depart and be with Christ. In her last sickness, she expressed a great desire once more to see her children, and when her daughter arrived, she said the Lord had answered her prayer. Being told that her son could not come, she replied, "the will of the Lord be done."

Her sickness increased, and the difficulty of breath- ing was very great. Her grand-daughter expressed a desire that she might get better; to which she replied that she did not expect or desire it. The night before she died, she was often heard to say, "O, blessed Je- sus, come and take me to thyself." In the morning of the 28th of October, 1826, she departed this life in peace, in the eighty-fourth year of her age. "Blessed are the dead that die in the Lord."

ALFRED MEDCALF.

Greenland, N. H. Dec. 25, 1826. Died, in Newport, R. I. on Saturday morning, the 6th, Mrs. Mary Cook, wife of Capt. Charles C. Cook, and daughter of the Rev. Daniel Webb, formerly of this place, aged 23 years.

"Why are friends ravished from us? 'Tis to bind By soft affection's ties, on human hearts, The thoughts of death, which reason, too supine, Or unemployed, so rarely fastens there."

Sudden and unceremonious was the summons that called this lamented lady, ere her prime and in her happiest hours, to the mansions of the dead! Deep and painful is the grief of her immediate friends and relations, for they mourn in this severe dispensation of Jehovah, the loss of a dutiful child and beloved sister—a kindly endeared and affectionate wife, mother, and friend. Her mild and amiable disposition, her sweet- ness of temper and goodness of heart, closely endeared her as a friend and acquaintance to the large and extensive circle in which she moved. The memory of her many virtues will be cherished with sacred re- membrance in the hearts of those by whom they were so highly and justly appreciated.

What though this fair flower was thus early blasted by the cold touch of death—what though Heaven in mercy denied the fond husband the sad and mel- ancholy privilege of weeping over her dying bed? What though her little infants, two of whom began to live at the moment when she who bore them, with solemn resignation, closed her eyes in death?—what though, at that very moment, they were left motherless in this dreary world? For "set a few suns, a few more days decline:—and they shall meet her—O the gladsome hour!"

"Death wounds to cure; we fall, we rise, we reign! Spring from our fetters, fasten in the skies, Where blooming Eden withers in our sight, Death gives us more than was in Eden lost. What though the sickle, sometimes keen, Just scorns us, and we reap the golden grain! More than thy balm, O God! heals the wound. Birth's feeble cry, and death's diurnal groan, Are slender tributes low-tuned nature pays For mighty gain: the gain of each a life! But Oh! the last the former so transcends, Life dies compassed: life lives beyond the grave— This king of terrors is the Prince of peace."

R. I. Republican.

THE GATHERER.

FOR ZION'S HERALD.

ANECDOTE OF LORENZO DOW.

In Hampton and Skeneborough, at the south end of Lake Champlain, was some good done. Here (says he) was a woman, who found fault with me for exhort- ing the wicked to pray; saying the prayers of the

wicked were an abomination to the Lord. But I her that was home-made scripture, for there was such expression in the Bible. After bringing such able proof that it was their duty, I besought her to pray. She replied, "I cannot get time." I then offered to buy the time; and for a dollar she promised she would spend one day as I should direct, if it was in a lawful way, provided she could get the day. (I was not thinking I was in earnest;) I then turned to a mistress, who promised to give her a day—then I gave a dollar into her lap, I called God and about thirty persons present to witness the agreement. She then sought me to take the dollar again, which I refused saying, "if you go to hell it may follow and entice your damnation. About ten days elapsed, when her conscience cried aloud. She took the day, read the chapters, and retired thrice to pray. Afterwards she heard that before night she felt deep distress on account of her soul, and before long she found the com- forts of religion."

SOMETHING STRANGE.

I went to the town of A— in company with another man; and during the day we were kindly received by a brother in Christ, who related the story of a young man, very ignorant as well as wicked, sent into a meeting-house to hear a funeral sermon. While the speaker was addressing the audience, he said to the coffin that lay in the broad aisle, and raised, "There is the body, but where is the soul?" A speech reached the heart of the young man, who continually cried in his ears, "There is the body, but where is the soul?" Before he had scarce thought his soul, but now he was in great distress. The minister was sent for, but awful to say, and strange to appear, he tried to quiet his feelings by saying that he ought to go among cheerful company; he was a defect in the nervous system; and said, "you'll soon get rid of it. But the young man knew his state, and was resolved to seek the Lord at all events. He did seek, and did find, and is now in heaven without doubt. A Friend to Truth.

FOR ZION'S HERALD.

TEMPTATIONS TO DRESS.

Fashion is not only swaying her scepter over the thoughtless and vicious, but alas! "tell it not in Gath—it is creeping into the society of Christians. It comes with language like this,—“You will not openly violate the laws of God, if you dress a little as the pro- do. You may put on this or that garb, which is not out any loss of religion.” &c. And many without doubt are wrought upon by its siren voice, and do it dictates to their sorrow afterwards. Dressing is not the body but the mind. The fear of being singular has drove many to extremes in this respect. They say, "I will not dress so inconspicuously as some, but I must hug this little conformity to fashion, be- cause I shall look foolish." Beware! beware! The world is a secret enemy, but a strong one. If you once conform a little you soon may conform to all. Many of these temptations are spread out in the bosom of God, so that if you are not very watchful over your heart and eyes, the desire to dress fine will soon get and take possession. A Friend to Truth.

FOR ZION'S HERALD.

SINGING.

The apostle says, "sing with the spirit and with the understanding also." Did he mean in a scientific spirit, or did he mean with the spirit of true love to God? I think in love to God. I have actually seen men drunk on Saturday, and on Sunday shouting the praises of God in the singers' seat. Awful! If this is not blasphemy, I know not what is. I love to hear music of a sacred kind, proceeding from a heart of love to God. I love to hear the soft meaning of wind in autumn. I love to hear the singing of birds. I love to hear the tumbling of the sea on the shore. These obey nature's God. But a sinner's praise to God is shocking. We should thank a singer, who should pray or preach, a vile blasphemer; and why not one who sings prayers, a blasphemer. A Friend to Truth.

A FAITHFUL DOG.

Napoleon used to relate that, after one of his great actions in Italy, he passed over the field of battle before the dead bodies had been interred. "In the silence of a beautiful moonlight night, (said the emperor,) a dog, leaping suddenly from beneath the chair of his dead master, rushed upon us, and his mangled limbs returned to his hiding place, howling piteously. He alternately licked his master's hand, and ran towards us; thus, at once soliciting and seeking revenge. Whether owing to my own particular turn of mind at the moment, the time, the place, or the action, I know not; but certainly no incident on any field of battle ever produced so great an impression on me. I involuntarily stopped to contemplate the scene. The man, thought I, perhaps has friends in the camp, and his company; and he lies forsaken by all, except this dog! What a lesson nature here presents (though the medium of an animal! What a strange being man! and how mysterious are his ex- reasons! I without emotion, ordered battles which were to decide the fate of the army; I had beheld with terrible eyes the execution of those operations, by which numbers of my countrymen were sacrificed; and here my feelings were aroused by the mournful howling of a dog. Certainly, at that moment, I should have been moved by a suppliant enemy; I could very well imagine Achilles surrendering up the body of Hector to the sight of Priam's tears."—*Las Casas*, vol. 4, page 8.

Said the Emperor, (vol. iii. p. 40.) "What mischief have we not done; what good might we not have effected?" that is, France and England.

Napoleon, beholding the pitiful dog, is awakened to reason and humanity. What distraction and delusion led on the emperor to desolate countries, and destroy thousands of his fellow men. The same delusion and distraction has led others in the same way. Had the good will of a dog towards his master, would the wars and fightings soon cease to the ends of the earth? O let me have the compassion of a dog, rather than the cruel inhuman protection of a tyrant! Let me have a dog for my friend, rather than live with those whose tender mercies are cruel; whose soft bosoms have no pity.

A Newspaper better than Rum.—Winter evenings should be occupied in reading by those who have no business to employ them. Nine-tenths of mankind spend more time in positive idleness, neither in business, recreation, nor useful repose, than is necessary, if employed in judicious reading, to make them very intelligent members of society. But how rare are there who do not even read a newspaper. They have not time, and can't afford the expense! yet they can idle away two or three hours in a day, and spend the price of a half a dozen newspapers, or a share in a public library, for rum to pour down their throats. Med. Intell.

A New England merchant, who had accumulated vast property by care and industry, yet still was busy as ever in adding vessel to vessel, and store to store, though considerably past the meridian of life, being asked by a neighbor how much property he possessed would satisfy a human being; after a short pause he replied, "a little more."

Absence of mind.—Dr. Thomas (Bishop of Salisbury) forgot the day he was to be married, and was surprised at his servants bringing him a new dress. A stout stinging man on the leg, the doctor stooped and scratched the leg of a gentleman who stood next to him.

Two Dollars and Fifty Cents per Annum in Advance. No subscription received if the papers will be forwarded to the publisher for their discontinuance. Agents are allowed every tenth of the subscription price. Methodists connexion are authorized subscribers and receive communications, they are required giving the names and residences of subscribers, and amount to be credited to each. Communications intended for publication should be addressed to the publisher. All communications (except post paid).

GENERAL

REV. JAMES KAYE, ST. LOUIS, CHARLES RUCKER, Esq. HALL

ORIGINAL COMMUNICATIONS

EDUCATION.

I have recently been reflecting on this country derives its education. Perhaps no country in this respect, than the New Englanders are made to instruct the common branches of literature a considerable portion of the instruction of children in these schools, the poor and equal privileges with those of the rich, which our country common, among all classes of measure, that, to which we attach national importance, a right. Where the people are educated, no mutual class higher and lower classes in the rights of the other, and the expense of the other's education make laws for the rest, though they were slaves, than to serve the caprice of the cases the religion must be intended, perhaps, to serve patrons. There, the poor bound by the craft of de- locked up from the common treated with disdain, and the unhallowed amusement, or most absurd and impious rites practised under the name of wickedness may have of sufferings endured.

Such, however, is not the country. Our common school and our various systems are secure to each member of rights which our common should enjoy in common with the privilege of worship, dictates of His holy word, sciences.

While no nation takes a free schools, than this does; colleges and seminaries of branches of literature are scholars and greatest men boast received their education in many parts of our country. Since civilized man was so flourishing academies, and of learning. Such is the state of Maine. Here, institutions, and the improvement of some new public seminaries and some new public seminaries there are a number of flourishing in this state. I think standing, bids fairer for the Maine Wesleyan Seminary stands high in the nation. Its character is not literary institutions in much as it is intended to cultivate; and secondly, it is a ground between common and students may here obtain son. After being prepared for three years in a regular graduate. Others, if a single term, or if any one person has completed a regular course can attend to the language of the first character, although it is established, and as yet instruction is not fully matured, and improvement, and a school. In point of standing, the most sanguine expectations, but one thing is necessary, and that is, the institutions, it looks for the future. And shall it be in vain? And ought it to be allowed, that it, and will they not be most certainly. This seminary has already risen high for extensive usefulness, friends to literature, cheerfully benefit the rising generation, strength to the happiness of another of wisdom and beauty. To do good, and to communicate blessed to give than to January 10, 1827.

INTERCOURSE.

A clergyman of some ability and a dedication sermon, who main, had one sentiment of the text, that "All direct intercourse is ceased." "Infidelity" was examined this statement was called upon to answer. Some judicious would not mean just what he said of the pen; others thought that the preacher intended impossible; if he were a Calvinist, he would never know what Calvinism was. God and man has God? Why sing His